1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

The Koryak extend their friendship also to the Russians, whose presents [609]
generally consist of tea, tobacco, baked bread, biscuits, flour, and other imported articles. 572

A Koryak, on his arrival in a settlement or camp, makes his headquarters in the house or tent of a friend, and while there partakes of the meals as a member of the family. The lads feed his dogs or guard his reindeer. Among the Maritime Koryak a place is reserved for his bed on the platform in the front part of the subterranean house, while among the Reindeer Koryak he passes the night in the host's own sleeping-tent or in a separate sleeping-tent. In ancient times the "friends" were met with fire from the hearth, obviously in demonstration of the amicable feelings of the hearth as the family protector, and of the host. At the present time, these friends, as all other visitors, are met with the greeting "Eh, ye'ti!" which means simply "Ah, thou hast come!" to which the visitor answers, "Ye'ti." [576]

Clearly, the fraternities as a social institution have a utilitarian basis; but we also find certain manifestations of a social feeling of altruistic character. Thus the announcement of the death of a member of the family, made by the relatives to all the inhabitants of the settlement or of the surrounding camps, is obviously intended as a warning of the danger from evil spirits, which caused the death. The neighbors thus informed at once take protective measures.[1]

As a rule, material support is offered by the more prosperous only to relatives. In times of famine, however, the provisions are divided indiscriminately among all the inhabitants of the settlement who are in need.

If we disregard for a moment the influence of the Russians on the social life of the Koryak, it can, I think, be asserted that the independent development of social forms among the Maritime Koryak could hardly have reached the stage at which the nobility and the common people would appear as two sharply defined hereditary classes. The brave warrior and the clever hunter, who, as a rule, ranked above the masses as protectors and providers of the group, lost their influential positions during famines in years when huntin and fishing had been unsuccessful. Not so with the Reindeer Koryak.

The concentration of fortunes in the form of large herds in the hands of single individuals, and the perpetuation of these fortunes through inheritance, might have furthered social differentiation, and led to the formation of aristocratic families. In ancient times the possessor of a large herd had to be not merely a good shepherd, but a warrior well able to protect his herds against the attacks of enemies. Around him as a natural protector would cluster, first of all, groups of relatives, but also neighbors (na'mtumgin, "neighbor in camp") possessing but small herds or no herds at all. These people would become herdsmen subordinate in position, while it devolved on

[1] See Part I, p. 104.

22:Barrett-Hamilton and Jones--289 N-2 (1897) 1898 Koryak
116, 157, 177, 576

"One of the main characteristics of these natives, [in Karaga--Analyst] as also of those of the island, was their unfailing politeness. They bowed and took off their caps with a grace and ease which seemed to come as naturally to them as to the most cultured members of civilized races, and the shake of the hands and the Russian salutation, 'Zdrastee,' seemed no more out of place among them than it would in the streets of St. Petersburg.

They were not, however, as simple either in their manners or in their dress as the inhabitants of Karaginski island, whom they also excelled in being able to speak Russian fairly well, whereas the latter were only acquainted with a few words of the language, and that only in the case of a very few individuals."